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Fifteenth Meeting of the Latin Club

The fifteenth regular meeting of the New York Latin Club is called for Saturday May 13, at 12 M, in the Hotel St Denis, corner of Broadway and Eleventh Street, New York. Prof Tracy Peck of Yale, will address the Club.

H H BICE, *President*

A L HODGES, *Secretary*

Is a New Renaissance (in Classics) Possible?

In Three Parts—Part III

I should utterly weary my hearer or reader were I to proceed. Clearly Europe was still insatiable for this classicism, of which not even incipient and elementary encyclopedias were incipient or current.

Popes, emperors, reformers, all sought to gain the support of this man and classicist: from many of them he received pensions. Leo X was full of admiration: and no wonder: for keen as was the sagacity of the critic Erasmus for folly or ignorance, penetrating as was his critical vision in dealing with problems of literature, he saw no place for himself and his pensions in the Reformation movement which he had helped to prepare, and persisted in his conformity with the existing system. On the whole he greatly regretted the Reformation: "You remember Reuchlin", (Erasmus wrote Oct 10, 1525,) "The conflict was raging between the Muses and their enemies when up sprang Luther and the object thenceforward was to entangle the friends of literature in the Lutheran business so as to destroy both them and him together".

Meanwhile, while Latin slowly yielded to the development of vernacular and native letters in Germany, France and England, Greek had a kind of second and widely organized renaissance in the system of liberal education of Europe, in a preeminent degree too in the German Schools of the nineteenth century: through the organized movement begun by two pupils of Heyne of Goettingen, Friederich August Wolf and Wilhelm von Humboldt, both of them intimately related to the national movement of classic production of German letters focussed in Weimar, with Herder, Goethe,

Wieland, Schiller. Herder particularly (*v* Paulsen) was kept in a sacerdotal fervour of worship and culture embracing what these enthusiasts called with a facile flourish of didactic and propagandistic fiction, "Greekdom", "fair Humanity", "pure Humanity", and other products of their own flesh and blood, begotten out of the Rousseau-movement, a creed which believed in the flawlessness and sublime truth of man *per se*, if only he were emancipated from the shackles of a false culture and from the spiritual burthens and humility involved in and imposed by the Christian system, so that F A Wolf gave utterance to sentiments concerning the New Testament, in which one does not know what to marvel at more: the sovereign contempt of Wolf for the essence of the Christian Scriptures or the condescending indulgence in which he conceded a little merit to it as far as it contained elements of the Hellenic spirit.

But soon in this nineteenth century the allotment and subdivision of particular and special tasks under the guidance and stimulus of University professors as well as in the life-long prosecution of special lines by gymnasium teachers — all this I say led to such a thorough and detailed sifting of the classical remains, to so many systematic and exhaustive efforts at reconstructing the antiquity of Greece and Rome that the mere perusal of these achievements of modern erudition would demand no small fraction of a life-time. The influence of Boeckh particularly, the most eminent and influential disciple of Wolf, helped to build up this system of elaborating these various disciplines and refusing to be content with grammar, reading, and criticism. Thus, if we survey and enumerate the constituent elements of classical philology as it has been elaborated by the German academic movement and erudition of the nineteenth century (as laid down in Iwan Müller's "Handbook") we observe a subdivision into:

Definition and History of Classical Philology

Hermeneutics and Criticism

Palaeography and History of Scripts

Greek Epigraphy

Roman Epigraphy